THE
CATHOLIC RADICAL

"...to foster a society based on creed instead of greed." Peter Maurin

April/May 2022 ***Price: For whatever it's worth.***

War Again

by Claire Schaeffer-Duffy

Several of us were on a fast for peace when the US and its "coalition of the willing" launched the first Gulf War. It was January 16, 1991. The downstairs kitchen was cold. Wobbly from days of only consuming soup and coffee, we sat in front of the television, staring numbly at military footage of planes dropping bombs. In the preceding weeks, we had organized teach-ins, rallies, and marches in opposition to a war we hoped would never come. All that frenzied energy gave way to feelings of dread the night the war began. In the years that followed, UN-imposed sanctions broke Iraq's impressive health care system and caused the death of a half million Iraqi children.

I first learned of US plans to invade Afghanistan on a glorious day in October. The children and I were en route to pick apples, the trees bordering the road aflame with color, when I heard President George W. Bush on the car radio declare war was afoot. A year later, we marched in New York and Washington, DC to oppose the impending US invasion of Iraq, a war Pope John Paul II condemned, not once, but 53 times. Millions of people around the world took to the streets in protest. For a few months, we felt giddy at the prospect that this global outpouring might push back the diabolical violence of war. Then came the tanks, some bearing Marines from New England, barreling north across the Iraqi desert. Then came Shock and Awe, the staggering bombardment of Baghdad, one of the world's most ancient cities.

Now comes war again, "Illegal, immoral, and completely unnecessary," one UN official said of Russia's invasion of Ukraine. The summary could well apply to the many wars of this century. Afghanistan, Iraq, Ethiopia, Libya, Sudan, Syria, Yemen, the list goes on. Much of humanity appears trapped in "Guernica," Picasso's anguished painting of war. The plot line here is depressingly familiar. There are the posturing, the lies, and ominous military build-up, the last-ditch negotiations, the fervent prayers for peace, the collective dread when bombs begin to fall followed by a breathless side-taking and willful naivete about the reality of war, its barbarism, its addictive killing energy, its capacity to reduce human beings, who are made in the image of God, to quivering rats that scuttle into subway tunnels for safety.

Our knowledge of God's indivisible love is never large enough for the occasion. In our churches, we pray for the Ukranians, but rarely for the Russians, and certainly not for Vladamir Putin. The recipient of Western opprobrium, he embodies our own deep-seated faith in violence. Violence to right the wrongs of history. Violence to install or defend democracy, violence for political power, natural resources, or revenge. And most insidious of all,

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The Gospel of Nonviolence

by Ken Butigan

Editor's Note: This article is reprinted from US Catholic, *February 2017.*

Jesus called his disciples to love their enemies, to be abundantly merciful, to repent and forgive, and to offer no violent resistance to those who do evil. But he also modeled nonviolence by actively confronting injustice and violence, as when he defied the Sabbath laws to heal the disabled, confronted unjust power at the Temple, challenged a throng of assailants accusing a woman of adultery, and, on the night before he died, commanded Peter to put down his sword. Neither passive nor weak, Jesus' nonviolence is the power of love in action for the well-being of all.

Imagine nurturing a new identity as nonviolent people in a nonviolent church with a clear and deliberate commitment to preaching, teaching, activating, and boldly proclaiming Jesus' nonviolence at every level. We must return good for evil, break the chains of escalatory violence and revenge, stand up to systemic injustice not with violence but with determined love, and fully trust the God of love and truth rather than the power of violence. And if the theology and spirituality of gospel nonviolence were more deliberately integrated into the life of the church, we would more clearly recognize the sacred way and work of peace, reconciliation, and nonviolent transformation in our time of monumental crisis and opportunity.

Catholic social thought, including a growing number of recent papal statements and Church documents, has increasingly articulated the centrality of gospel

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War Again

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violence for profit. (2022 may have started miserably for the people of Eastern Europe, but it's proving to be a banner year for the weapons makers. Stocks for Raytheon Technologies, to name one, are up 18%.)

In our churches, we do not beg forgiveness for our faith in this bloodletting, our acquiescence to the systems that ensure its persistence—the war economy, extractive capitalism, tribalistic religion. We are not taught how to identify these sins and are clueless about the harm they cause. The West's cries of "war crimes" in response to Russia's horrific attacks on Ukrainian hospitals, residences, and civilians fleeing in the street are hard to stomach for those who remember the US targeting of water purification plants in Basra, Iraq, the decimation of Fallujah, the Iraqi father who ground his forehead in the dust in grief after a US missile struck the Ameriyah bomb shelter, incinerating his entire family and hundreds of others.

Of all the statements denouncing Russia's war on Ukraine, the one Catholic Worker Mark Colville wrote on behalf of the Kings Bay Seven Plowshares is the most thorough. "Killing indiscriminately with impunity; environmental destruction without boundary or responsibility; the plunging of millions into refugee status; the flouting of law, human rights, international cooperation and the authority of the United Nations—these are the common threads that tie together Iraq, Afghanistan, and now Ukraine," Mark writes. These are the "constitutive elements," he goes on, of the "unmitigated evil" of nuclear weapons. They loom large in this conflict, turning regional war into one that could have planetary consequences.

Regime change is too superficial a solution for these times. We need to overthrow the whole damn system of war, nuclear abolition is the work of first order. But, O Lord, what a seemingly Sisyphean task. In the early days of the war, before Putin's press crackdown, there were frequent reports of Russian opposition to the invasion . One million Russians signed a No War petition. More than twelve thousand publicly protested, many enduring police beatings and detention. These and other acts of resistance prompted a statement of solidarity from Israeli activists who oppose Israel's occupation of East Jerusalem and the Palestinian Territories. "Like you," the statement reads, "we have watched with dismay and disgust as the Russian army launched its criminal invasion of Ukraine, but besides the firm resistance of the Ukrainian people, the striking activity of the anti-war movement in Russia has also been a great light in the darkness. Without comparing our situation with yours—and the differences are many— we take inspiration from your resistance." Bernd Büescher, our Catholic Worker friend in Dortmand, Germany, reports that churches in his city are holding weekly prayer vigils for peace. In Berlin, the International Bureau regularly convenes a virtual gathering of European peacemakers that includes Russians opposed to the war and a brave young Ukrainian conscientious objector. He speaks urgently and specifically on how to transform the violence that ensnares us all. Our friend and historian David O'Brien reflects on lessons learned and the work required when this war ends. We need to reflect more deeply, he writes on "the trajectory, from *Pacem in Terris* (1963) to Pope Francis, that 'the world' actually matters; it is not just a stage on which to act out our particular faith. The earth and its people are at the center of God's love, and of ours. All else, including church and such human creations as states, must be measured against that love."

This upswelling of human courage and compassion appears insignificant against the enormity of war's destruction. Like the work of microscopic decomposers, these myriad acts of resistance and solidarity break up the hard, bitter soil of war in a million tiny ways. Here in the dirt are so many seeds of peace sown by peacemakers past and present. We must cultivate them and sow some as well, because this beautiful, beleaguered world matters. It matters very much. Ω

To Be Hopeful

by Howard Zinn

To be hopeful in bad times is not just foolishly romantic. It is based on the fact that human history is a history not only of cruelty, but also of compassion, sacrifice, courage, kindness.

What we choose to emphasize in this complex history will determine our lives. If we see only the worst, it destroys our capacity to do something. If we remember those times and places—and there are so many—where people have behaved magnificently, this gives us the energy to act, and at least the possibility of sending this spinning top of a world in a different direction.

And if we do act, in however small a way, we don't have to wait for some grand utopian future. The future is an infinite succession of presents, and to live now as we think human beings should live, in defiance of all that is bad around us, is itself a marvelous victory. Ω

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TELEGRAM & GAZETTE

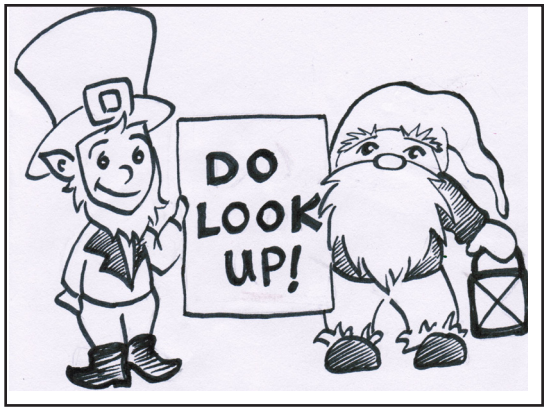
FRIDAY, APRIL 1, 2022 WORCESTER, MASSACHUSETTS

Short People Rise Up!

Leprechauns & Tomten Enter Spotlight to Tackle Climate & Nuclear Arms

Patrick O'Duffy
Worcester Telegram & Gazette
Irish Times Network

DUBLIN – Despite the fact that the European Union declared the 236 leprechauns (leiprecháns in Irish) in County Louth, Ireland a "protected species," Exxon broke ground on an oil refinery in the idyllic village of Carlingford, an action that prompted the diminutive supernatural beings to declare, "Enough is enough!"



Sketch by Grace Sliwoski
(Little People still prefer not be to photographed)

"No more time for jigs and shoe-making," said, Fergus McFee, the green-clad spokesperson for the Little People. "Those petro-poisoners must be stopped before global warming roasts all our patooties."

Since McFee's press conference, good-natured, but highly disruptive, pranks and mischief have bedeviled Exxon workers so much that the corporation is abandoning the project.

A contractor who chose not to give his name said, "Every time we try to pour concrete, it comes out of the mixer as Lucky Charms soaked in milk. "

When confronted, McFee said, "We're just trying to offer something magically delicious."

He went on to say, "The EU told us we'd be protected from extinction and allowed to thrive on Foy Mountain at Slate Rock. Faith and begorrah, that's not likely if people don't go carbon-neutral straight away. No more coal, gas, or oil!"

News of the leprechaun uprising inspired the tomten in Östergötland, Sweden to come out of hiding as well. The height-challenged, red-capped, and white-bearded (mostly) men, long dedicated to secretly looking after animals and children, mounted chairs to say "Nej tack!" (No thanks) to oil and gas.

Tomten spokesperson Svea Carlson said, "We're done puttering around at night, unseen, to check on everyone's welfare. "

Her husband, Karl Carlson, said, "Viktor Rydberg had it right in his 1818 poem 'Tomten' when he wrote, "All are asleep... Only tomten are awake."

And "woke" they seem to be. Instead of leaving edible gifts at farms, the tomten have begun dropping off windmills, solar panels, apparatus for electric vehicle charging stations, and, just to keep up their poll numbers, kanelbulle (cinnamon buns).

Other tomten, Nils Carlson and Fusta Tilda Carlson (no relation to Svea or Karl) added, "And while we're at it, we also think that nuclear weapons should be put in the shitburk [shit can]."

With folded arms and a stern look on her face, Ulrika Carlson (no relation to Svea, Karl, Nils, or Fusta Tilda) said, "We're tired of tiptoeing around in the moonlight, while people who could save the planet are in denial like Jonah Hill in that movie about a planet-killing comet on a collision course for earth. For crying out loud, we're mythical creatures and we have wheelbarrows more sense than that."

Fauci Warns of New Variant

Ima Sceptik
Disassociated Press

ATLANTA– Speaking at the Center for Disease Control yesterday, Dr. Anthony Faucci said, "An alarming new covid-19 variant is fast becoming dominant." Known as Zoomicron, the new strain causes temporary mutations in unvaccinated adults. The CDC released photographs of patients with feathers, snake skin, lobster claws, duck feet, and chicken legs.

"I'll say one thing," offered this patient, who chose to remain anonymous, "I get served much faster at Starbucks now."

The head of internal medicine at Walter Reed Hospital, Dr, Rufus T. Firefly, told the Disassociated Press, "Zoomicron turned our emergency room into a menagerie."

When challenged, Dr. Faucci admitted, "We didn't see this coming."

At a subsequent news conference of anti-vaccination activists, Robert F. Kennedy Jr. said, "This is just the latest scare-tactic concocted by the toadies of big pharma." The nephew of JFK's remarks had to be released in writing due to the obstruction of his mouth by an elephant trunk.

Nonviolence

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nonviolence. As Pope Benedict XVI put it in a 2007 homily, "Nonviolence, for Christians, is not mere tactical behavior but a person's way of being, the attitude of one who is convinced of God's love and power, who is not afraid to confront evil with the weapons of love and truth alone. Loving the enemy is the nucleus of the 'Christian revolution.'" In the same address, the pope declared that nonviolence "does not consist in surrendering to evil—as claims a false interpretation of 'turn the other cheek' (Luke 6:29)—but in responding to evil with good (Romans 12:17–21), and thus breaking the chain of injustice." This and many other recent papal declarations—including Pope Francis' 2013 statement that "faith and violence are incompatible"—have helped increase the church's awareness of the nonviolence of Jesus.

In its first three centuries, the church wagered that Jesus was utterly serious when he said "love your enemies" and "peace be with you" and therefore consistently sought to embody the way and discipline of spiritually grounded nonviolence. Now, facing our turbulent age of global violence, searing injustice, and catastrophic climate change, we are dramatically invited again to recenter our lives and our church in the spirituality and practice of the nonviolent Jesus—and to be consciously freed from the alluring temptation that violence is the answer to violence.

It is in this spirit that the Vatican's Pontifical Council for Justice and Peace hosted the landmark Nonviolence and Just Peace conference in Rome in April 2016. Attended by bishops, priests, theologians, members of religious congregations, and laypeople from six continents, the conference called on Pope Francis to share with the world an encyclical on nonviolence and asked the Catholic Church to "recommit to the centrality of gospel nonviolence." It urged the church to integrate Jesus' nonviolence throughout the life of the church, promote nonviolent practices and strategies, initiate a global conversation on the power of nonviolence, and to "support and defend those nonviolent activists whose work for peace and justice put their lives at risk."

It also urged the church to no longer use or teach the just war theory.

Nowhere is our belief in "the violence that saves" more evident than the church's just war theology. For 1,600 years the church has reserved the right to support, and even wage, war under certain circumstances and criteria. Rooted not in the Gospel but in the teaching of Roman thinkers on natural law, over the centuries just war doctrine has legitimated and justified violence, sometimes for less than seemly and honorable reasons and sometimes because, it is said, there is no other way.

Otto Panko

In addition to its comprehensive examination of Jesus' nonviolence and an overview of the impact of active nonviolence throughout the world, the Vatican conference critiqued the just war doctrine and advanced an alternative "just peace" framework.

As part of its work, the conference directly challenged the implicit assumption that violence is justified because "there is no other way." We live in a time when active nonviolence is proving to be a more effective way to challenge and resolve violence than violence—recent research, presented by participant Maria Stephan, has tracked "maximal" conflicts over the past century worldwide and definitively established that nonviolent strategies are twice as effective as violent ones—and a wide range of nonviolent best practices

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But No

by Scott Schaeffer-Duffy

He left his home at half past nine
a walk he did all nights,
a bustling street in Paris, France
that city known for lights.

Without a word, he fell and lay
upon the frozen ground.
If help arrived quite swiftly,
he'd go home safe and sound.

Yet many walked around him
when someone could have called.
Four brutal hours later,
a vagrant was appalled.

Aware of the great danger
from sleeping on the stone,
a homeless person raised a cry
through a public phone.

The medics tried to save him.
"But No, he's ice cold dead."
Passersby thought he was a bum
deserving no help or bread.

The story made the papers
'cause the victim was well known,
a photographer quite famous
his pictures often shown.

Samaritans were hated
by elites in Jesus' day,
Yet one of them was holy
and did not turn away.

Our hearts gone frigid through & through,
the needy fret us not,
until we realize deep inside
our sibling's on the spot. Ω

Editor's Note: Photographer René Robert froze to death on January 18, 2022. French newspapers said he "died from indifference." Homeless advocates reported that 600 people died on the streets of France last year. Many more died on the streets of the US.

Japanese-American Internment in WWII

by Darrell Hyder

Our local library book group, still going after twenty-five years, met via Zoom this week. We've read so many books we wouldn't have otherwise, and there are still some of us who have been there since the beginning. There are always incisive comments, and many participants express themselves so well about the larger issues involved. I sometimes envy them, as my take tends to be more personal. This happened again with Richard Reeves' book: **Infamy: The Shocking Story of the Japanese American Internment in WW II.**

I learned late about the rounding up of some 120,000 persons who landed in ten "relocation centers" in the US, actually concentration camps. It was never talked about by anyone I knew, not taught in high school or college history classes. And yet it started only miles away from where I grew up in East Los Angeles in the early 1940s. I was four years old at the time of FDR's famous February 1942 executive order that caused all this. The one memory I have was when my Dad and older cousin showed a hanky-sized Japanese flag and demonstratively blew their noses into it. Guess it was my earliest training in racism, though my folks knew no Japanese then, nor did I encounter any then or even later. Blacks either, except for one in my college class.

In 1947, our family moved to Arcadia, where I attended school only a few miles from the Santa Anita race track, where by April 1942, 500 barracks had been built in the parking lot where some 18,000 Japanese Americans were assembled then transferred to other centers by that October. Horse stalls housed 8,500 of them. (Some claimed they lived in Seabiscuit's stall.) Dad once took me to the races there after the war, but never a word said about this part of its past.

My college classmate, George Fischer, wrote a piece nine years ago about growing up in Tule Lake, California, ten miles from where the most notorious of the centers was located. His mother taught Japanese students there for some months starting in 1942 and took her son with her because there was no kindergarten in the town. George started his memoir with these words: "When I was five years old, my mother sent me to a concentration camp." He told of playing with Japanese kids, the only white among them, and joining them in a favorite pastime — throwing stones at the armed guards, confident that they wouldn't shoot kids. Alas, there was a shooting the next year when a pro-American Japanese cook was shot, sliced with razor blades, and hung in a closet marked with a black dragon, the sign of the pro-Japanese society that had members at Tule Lake, which was where all the problem people were sent in addition to the others. After that, George's mother left this center that had 18,700 people in its tar-papered shacks and was the last center to be closed, in March 1946. A terrible place.

Tule Lake, California detention camp

What happened, I wondered, to my Dad's two Japanese classmates in his USC dental school class of 1933? Their photos in the yearbook reveal intelligent, bright-eyed faces, each with a signature, one in kanji characters. I don't know if my Dad knew him well, but it turns out Kazuto Kawahara was a Los Angeles dentist with four young children, one of whom was photographed at the Heart Mountain Relocation Center in Wyoming in 1943, so presumably the family was there. That's as much as I could find out, but they were plucked from their regular lives and income at the very time my father, who was just old enough not to be called into service, was able to have a prosperous wartime practice and our family enjoy lives of privilege my sisters and I were not even aware of.

From Reeves' book, I learned how patriotic so many Japanese remained despite such miserable treatment and how anti-Japanese sentiment had been simmering so long in California, encouraged by the press, promoted by later Governor Earl Warren, and voiced by competitive farmers and the American Legion, among others. The parallels to our post-9/11 time, to the treatment of immigrants at the Mexican border, the treatment of Asian Americans, and to Black Lives Matter protests show again that we have not overcome our past. As the writer Katharine Anne Porter wrote decades ago, "Love must be learned, and learned again and again; there is no end to it. Hate needs no instruction but only waits to be provoked." Too many words for a bumper sticker. But maybe not for a calling card. Ω

Editor's Note: Japanese-Americans were imprisoned from 1942 until 1946. Despite the fact that 33,000 of their sons fought and over 800 died for the US in Europe during WW II, they faced discrimination and loss of their property long after the war ended. If the censors of the history of American racism have their way, the internment of the Japanese-Americans will never be taught in US schools.

Human Rights Consensus on Israel Growing

In January, 2022, Amnesty International (AI) released a 278-page report that documented how Israel's treatment of the Palestinians violates human rights like South Africa did under apartheid. Four years in the making, the report concluded that legislated mistreatment of and discrimination against Palestinians began in 1948 and continues today inside Israel, the Israeli-occupied West Bank, and Gaza Strip. Amnesty's conclusions are similar to those reached last year by Human Rights Watch and the Israeli human rights organization B'Tselem.

Associated Press reporter Joseph Kraus, said that AI's "findings are part of a growing international movement to redefine the Israeli-Palestinian conflict as a struggle for equal rights rather than a territorial dispute."

Zionists say Israel is unlike apartheid South Africa because Palestinians inside Israel are citizens with the right to vote.

In her 2006 book **Witness in Palestine: A Jewish American Woman in the Occupied Territories**, Anna Baltzer writes:

> Israel is the state of the Jewish people, not the state of its citizens. Non-Jewish citizens are excluded from many things granted automatically to Jews. Palestinian citizens of Israel are largely prevented from buying or leasing 93% of the land of Israel, much of it owned by the Jewish National Fund and thus exclusively reserved for Jews. Although they pay taxes, Palestinian citizens of Israel living in non-Jewish neighborhoods receive only a fraction of the resources and services granted to Jewish neighborhoods. Palestinian citizens of Israel *are* allowed to vote, and they can even run for office, unless they run on a platform advocating that Israel become a state of all its citizens rather than the state only of the Jews, in which case they are disqualified. A 1989 High Court case challenging the law found "it is necessary to prevent a Jew or Arab who calls for equality of rights for Arabs sitting in the Knesset [Israeli Parliament] or being elected to it." One justice stated that a political party should be disqualified if it advocated "a state, as all democratic states of the totality of its citizens, without any advantage to the Jewish people as such."
>
> Moreover, more than one third of the people living under Israeli rule are denied citizenship and the rights and protections that come along with it, including the right to participate in the government that controls their lives. These are the Palestinians in the Occupied Territories. The government in which non-Jews in the Occupied Territories can participate is not allowed to do basic things such as control it own people's borders, security, or finances.
>
> It is worth noting that Israel is a democracy for Jews. In other words, Israel is an ethnocracy."

In 2008, Former Israeli Prime Minister Ehud Olmert said, "We have not yet overcome the barrier of discrimination, which is a deliberate discrimination and the gap is insufferable... Governments have denied [Palestinians] their rights to improve [Jewish Israeli's] quality of life."

The Amnesty International report is at: https://www.amnesty.org/en/latest/campaigns/2022/02/israels-system-of-apartheid/). Ω

Letters

I loved, loved, loved "Kids Say the Darndest Things." Thank you so much for lifting a bleak day.

Suzanne Shanley
Agape,
Hardwick, Massachusetts

Editor's Note: In early February, five-year-old Theo asked his younger sister, "Fiona, do you remember your childhood?" She replied, "Not really," and he said, "All I can remember is my first haircut, and it was terrifying!"

Dear Scott and Claire,
As a longtime Lutheran and a triple Covid vaccinated American, the quote from Martin Luther caught my attention. Our now retired pastor told us several times in Bible Study that history repeats itself and it struck a chord. She was referring to war and lessons not learned from it but I can see that this is true during these times for some people in regards to the pandemic. I guess 800,000+ people dying a lonely death just isn't enough.

In Martin Luther's lifetime vaccines were nonexistent as were antibiotics, intravenous fluids, and powerful medications yet he urged his fellow humans to use what little knowledge was available at the time to avoid getting sick from viruses and bacteria and that was to socially distance. Now we know so much more including the fact vaccines save lives. It would be wonderful if all people who can safely take the vaccine would do just that, if not for themselves then for their fellow human beings. I'm sure Martin Luther would wholeheartedly agree.

Christine Joiner
Webster, Massachusetts

Scott & Claire,
I just received my latest issue of *The Catholic Radical*. Thank you for the eloquent articles reminding us of the urgency of nuclear disarmament and the imperative of peace. It's so important that this message not be lost, but be recognized as a critical component of our concern re climate change.

I offer the following poem by Thich Nhat Hanh in his honor. Another giant passed from the world scene.

Dinah Starr
Somerville, Massachusett

Do not say that I shall depart tomorrow because even today I am still arriving.

Look deeply: every second I am arriving to be a bud on a Spring branch; to be a tiny bird, with still fragile wings, learning to sing in my new nest; to be a caterpillar in the heart of a flower; to be a jewel hiding itself in a stone.

I still arrive, in order to laugh and to cry; in order to fear and to hope. The rhythm of my heart is the birth and death of all that is alive.

I am the mayfly metamorphosing on the surface of the river. And I am the bird that swoops down to swallow the mayfly.

I am the frog, swimming happily in the clear water of a pond. And I am the grass snake that silently feeds itself on the frog.

I am the child in Uganda, all skin and bones, my legs as thin as bamboo sticks; but I am also the supplier of deadly weapons to Uganda.

I am the twelve-year-old girl, refugee on a small boat, who throws herself into the ocean after being raped by a sea pirate; I am also the sea pirate, my heart yet not capable of seeing and loving.

I am a member of the politburo, with plenty of powers in my hands; but I am also the man who has to pay his "debt of blood" to his people, dying slowly in a re-education camp.

My joy is like the Spring, so warm it makes all flowers bloom in every walk of life.

My pain is like a river of tears so vast it fills up all the four oceans.

Please call me by my correct names, so I can hear all my cries and laughter at once, so I can see that my joy and my pain are one.

Please call me by my correct names so I can wake up and the door of my heart be left open, the door of compassion. Ω

Hi, Claire & Scott,
Neat article on Dorothy Day. It will have to be a really visible miracle for her canonization, though. We have, for the most part, become such doubters. For myself, I agree with you that D.D. was behind all the great things that went on in NYC.

Your article on war and the one by Rev. Wester were next best, Scott, although, in truth, the poem by Nancy Small and "kids" corner come before all else.

As ever, the CR lifts my spirit.

Joan Thomas
Salt Lake City, Nevada

Hi, Scott,
I appreciate your coverage of the nurses' strike at Saint Vincent's. Tenet [the for-profit corporation which own the hospital] are worldwide bastards — anti-union, anti-everything. Thugs! I pray for the wonderful nurses.

Tom Malloy
East Providence, Rhode Island

Hi, Guys,
I am a 61-year-old and have served 42 years in prison. For all that time, I have been alone, but for God's presence in my life. In hindsight, I should have sought the influence of a kind, spiritually-inclined woman, as a pen-pal.

I read the Bible a good deal, and otherwise work on a book manuscript I hope will positively influence youth. I have no family. Basically, I am looking for some friendly chit-chat. This is no way to live.

Just a shot in the dark. Be well.

Richard Deeds #14946
PO Box 650
Indian Springs, NV 8907

Nonviolence

(Continued from page 4)

now exist that can be deployed even in the midst of intractable conflicts, including third-party unarmed accompaniment, unarmed civilian protection, peacebuilding strategies, restorative justice processes, social-movement building, and solidarity.

There are no guarantees that nonviolence will in every case immediately end violence or injustice. But at the same time, violence cannot guarantee this either. Active nonviolence trumps violence in its ability to more often than not create alternatives, to mobilize people power, and to address the deeper roots of the conflict rather than simply suppress or obliterate one or another party. Speaking broadly, the just war doctrine hinders the discovery of new practices and stymies the emergence of an overarching culture of nonviolence and just peace.

In a world where violence is so prevalent, so systematically woven through our lives and societies, so normal, we will be called to a determined, risky, and courageous formation process as people and church. We will be called to confess our violence, make amends for our violence, and give up our deeply-embedded belief in violence, what the late scripture scholar Walter Wink called our "myth of redemptive violence." As Christians, our best contribution to this worldwide process is to reclaim the vision and mission of the nonviolent Jesus. This will mean acknowledging our violence, relying on the God of peace and nonviolence, and bringing this power of love-in-action into the concrete life of our church and our world. Ω

Catholic Worker Calendar

April 6 & 20 , May 4 & 18 - Evening Prayer: Please join us for prayer & Taize chant. 52 Mason Street. Refreshments to follow. 7 PM

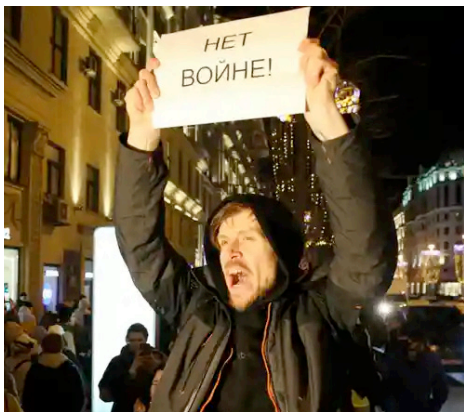
April 15 - Stations of the Cross: Please join us in a procession to reflect on ways in which Christ's Passion continues in our time. Gather at 52 Mason Street at 11:45 AM. Bread and soup to follow.

PLEASE NOTE: ATTENDEES OF ALL INDOOR EVENTS MUST BE FULLY VACCINATED.

Mason Street Musings

In February, Claire and I saw *Silver Skates*, a romantic adventure set in December 1899 in Saint Petersburg. The characters, who spoke Russian, French, and English, were wonderful, as was the scenery. While tensions built toward the Russian invasion of Ukraine, it felt good to have a glimpse of life in Russia. Earlier today, I watched an ABC reporter interview numerous young Russians in Moscow. Like the characters in *Silver Skates*, the Russians seemed oblivious to the cold and full of enthusiasm for life, something they risked by speaking out against war.

Like many people, I am horrified by the invasion of Ukraine, but I do not want to succumb to an anti-Russian hysteria. To dispel President Putin's charges that the West threatens his country, we must be absolutely clear that we view *both* the Ukrainian and Russian people as our sisters and brothers. Too often, in conflicts with dictators, nations have employed military and economic responses which inflict harm primarily on ordinary people who have little control over their government.



A Russian saying "NO WAR"

Claire just read a story on-line of a group of Ukrainian nuns who did a prayerful peace procession to the border of the break-away, pro-Russian provinces, in spite of sounds of advancing tanks and artillery.

Until we come to a day when human beings so highly value peace and justice that they will turn out in huge numbers to simultaneously oppose war and support the right to political independence and human rights, despots will have their way. A conviction that all opponents are our siblings could drive us to bold and creative action for peace. Familial love is potent stuff. Alienation from and despersonalization of enemies makes killing them easier. The 1917 Christmas truce during the first World War demonstrated that there is always more uniting us than dividing us, if we listen to each other. The masters of war do everything they can to diminish awareness of that truth.

Claire has organized a prayerful gathering of friends from near and far to gather online and put their heads together on what we can do to prevent further bloodshed. The situation could easily spin out of control and have long-standing harmful effects for people and for the planet. The urgency of ending war is underscored by the failure of the world to do so in 1939. Another global war would be catastrophic.

Although it might sound absurd, it is also vitally important for those of us who profess to believe in a loving God to never give up hope. Many of our forebears planted seeds for justice and peace which they did not see sprout in their lifetimes, but we enjoy the marvelous fruit that never would have come to be if they had not persisted in hope.

God promises us that every tear will be wiped away. None of us knows God's schedule, but all of us can be part of the process to bring that glorious day to fruition. Now more than ever, pray for peace and for guidance on how each of us can help attain it.

Lent begins this Wednesday, when we will reflect on Achbishop Westor's pastoral letter on nuclear disarmament and Gospel nonviolence. A gorgeous snow is falling. May the courage of peacemakers and beauty of creation give us hope for a peaceful Easter. Ω

Scott

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